

A series of essays
on Freedoms in a
Police State –
Beyond Prison as
a form of
rehabilitation

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Pour ma mere

Introduction

In order to realise the potential of an individual state or a unified community of states, it is important to remember that we all, as members of the human race have a shared common culture and ancestry. This comes, not solely from the geniality we each exhibit today, as this in every respect will ultimately lead to people looking towards the differences we exhibit. Rather all that combines us as people(s) from different states and all that unites us. English, Scottish, American and Israeli as well as Palestinian, German and French are seen as people from their constituent communities and nationalities; though the European community does not exhibit symptoms outwardly of being united as a front (pre or post Brexit) outside of the halls of the European Parliament and Counsel. The African community of nation states does not show a united front within the worlds media in many things but they have community in its varying formats through delegation and delegated responsibility within their respective communities and within the boundaries of the countries they each share as their combined homes. The varying South America states, like the rest of the world must join the future of the world or face complete annihilation as a result of their own undoing due to the fact that there is a great need for a reawakening in the eyes of the upper and lower classes as has been seen in every nations eyes

through the talks with regards to the British exit from the European Union. The golden age of the 1920s and 1930s where North America went through its prohibition and Britain created the idea and realised dream of universal suffrage and increased property rights, are a result of the economic, social and political impetus to change the circumstances of those who were in need of the very same things that now are taken for granted.

Universal Suffrage and complete and unequivocal rights that were and are still to this day inalienable are seen to many as just rights and freedoms, many do not understand that they were hard fought for and hard won (in an age where freedom of speech has given birth to the ideology of the politics of the right) by the flags of our forebears. Prejudice over the colour of an individual's skin based upon the idea that something that is different must not be allowed to exist in the same chain or vein of existence is a limited viewpoint as many of the inventions, idea's and ideologies we each hold so dear define us not because they are all that was made by the same, but rather because they were seen to be radical or different and though not always, may well have been created as a synthesis of ideas. To say that no idea is original, may well be an amalgamation of idea's in stating that the only way that a person will ever learn how to improve is to look at the past successes and failures and then evaluate what made them the person they have become in order to continue to succeed as an individual.

Unity does not incorporate but rather encompasses and exudes the very thing that isolation lacks and as a result in the modern world there is little left outside of unity. Crime is something that any peaceable individual is afraid of and should be afraid of, but the people who create crime are not the convicts (victims of circumstance) but rather the people who perpetrate mass crimes and allow youths to believe that North Korea is the enemy or that Donald Trumps political game is anything more than a way to get re-elected from the start.

The real crime is inherently within the tobacco industry which increases the statistics of current trends in cancer and equally which has a direct effect on the human genome. Ten generations from now, the entire human population that has had a former smoker within the family could (potentially) become infertile, have hypertension, clogged arteries in children, blindness within kids and adults along with cardio-pulmonary issues. The same can be said of industrialised nations (and heavily polluting nations such as for example China through their industrial organisations or Germany through organisations such as Volkswagen). The need for an advancement in the Human Genome through advancements in ways to boost the natural bodies mental and physical capacities through medical and technological means are a priority not just in the West but in Africa and Globally through such syndromes as Auto-immune Deficiency Syndrome or Human Immune Virus (both cancer and

HIV/Aids are global issues that have always been in need of genuine priority). Whilst the public's of the world watch India flooding with refugee's filtering in from Myanmar with children fleeing genocide with no parents the question has to be asked, where is the soul of the planet. Why is it that the leaders of the world, the Nobel laureates and the directors of our souls can't show us, the lower classes, what a soul is, what a soul looks like and why they (elected or otherwise) are our leaders, charged with protecting the people within their sovereign borders.

Social income, such as through a given states redistribution of income in the form of a welfare system can and always has in the past been shown to be used overly by those individuals classed as lower than the upper echelons of society. This is because they are not educated to the same levels so as to protect the very things that a nation state stands for. In the modern age, most people don't know what a fundamental right or the freedom(s) they are meant to possess are. This is because the curriculum(s) of the world are all limited to the nature of the history of the world's nation states when the idea of a global curriculum is far from focused on the same ideals. National, social, racial or other outlying demographic differentiators showcase the nature of an *academic division* in the global economy of Human Resources (that is people) that refers to human rights with a view to altering the nature of the system of education. When a child is only three years old they only know what they are shown, be that positive guidance within

their environment at home in the form of reasons to love (through their parents educational attainment and environment) or reasons to hate through the lack of a shared ideology such as a peaceful dream such as that espoused by such leaders including but not limited to Nelson Mandela (during his Make Poverty History... "You can be that generation" speech), Martin Luther King (during his "I have a dream speech") or various other leaders who have aided in creating multiculturalism in states that have a high level of GDP/GNP. The question of how to create a holistic social income and educational system such as is required in the twenty first century is intrinsically tied to the fact that there is a need in the people and the need will herein be explained.

There are few things people fear more than difference (as individuals and as groups) but the difference between someone who is inherently seen through the eyes of others as good is subjective to the will of peoples idealised belief structure. Religion will only teach a person how to be moral, but an ideal such as that which is espoused by people who live on in history for millennia is the only way to get through to the very same people. Imagination is the gift of individuals, and the ability to think beyond the current circumstance towards a situation whereby peace can and should be the ideal is the only way with which to create a social infrastructure that allows for people to earn an income above the national minimum wage within **any** civilian population. But, imagine education and

social income were linked in such a way as to pave the way for social progress in both this and succeeding generations.

People who are pushed towards accepting a biased viewpoint of the world will only ever be seen as far right (far right being a negative viewpoint for every person in the world in the same way that a totalitarian viewpoint such as that espoused by Hitler's Nazi regime). But the question is not whether the world should live in fear of a return to the days of Hitler's mass genocide of the Jewish people, but rather whether people actually fear the social aspect of a disarmed world in which politicians work towards creating the peace and happiness that people require and need. This can only be achieved over time through Education.

As far as the public are concerned in a progressive and in a less than progressive society, the **five** stages of war in this regard are **pre-contemplation, preparation, contemplation, armament and war** though this can be a longer and more protracted conceptual train of thought in comparison to the overall ideology that surrounds the efforts of a peace process. In any given state, the resources available to a society and (or) to a given aspect of a society are key to the overall success or failure of that same society. An example of which will now be given; human resources, that is the people within a given culture or society (as opposed to a class of people which is socio-economic) are the people grouped within a specific social strata

that allows for the dissemination of rank and status. In any given society, the status symbols that are attributed to specific socio-cultural determinants allow for people to interact with the vessels and vehicles of state in a specific manner, that is, when people see the rules with which society places upon them they alter their expectations based on the value allowed to the same.

When asked (on average) whether people believe in Global Disarmament, most people would say that they think it would be a good idea, but given the fact that they have little faith in the vessels and associated organs of every given administration, they do not have faith intrinsically in the overall processes that are attributed to creating a stable peace process. Whilst it might be easier to state that there is a want and need for the very same, the limited nature of every people(s) to understand the difference between an educated principle an education leaves the fact as stated open to the need for peaceful dialogues that are cohesive and conclusive. When it comes to Human Resources, it is important to remember that there is more to the process of creating war and ultimately to live in peace. In order to create peace, an understanding of social oppression and repression is key to understanding the fear of societal deprivation with regards to a person's actual rights and the will to survive throughout all that would be classed as human, along with an overarching terror of the same; all of which is a nascent bi-product of war. But, and this must be stated in such a manner as to

be almost completely clear as to the nature of avoiding certain war; when one country pushes its borders and flexes its muscles with regards to war, the same is felt almost irrevocably internationally (throughout every country). Therefore as an example, when one country, for example, North Korea, America, Azerbaijan, Kurdistan or Iran for example flexes its muscles; the rest of the world, including the non-militant state actors such as those individuals who work within the so called 'black market' equally prepare for the infrastructure(s) that work towards creating war but where there is a push towards limiting the effects of war (through organisations such as the United Nations High Commission for Refugee's) the level of investment that is pumped directly into such organisations is limited due to increases in war making signifiers as stated above. Honour and virtue should be bestowed to individuals who are placed in history as great thinkers, not because they thought in ideologically radical manner(s) but rather because their thinking was ahead of their time. An example of which might include Jeremy Bentham who created the idea of a jail cell (the progenitor to the origins of the modern prison)

Global Disarmament

Art, science and every act, action or purpose for a common good is inherently a good unto itself. In questioning God and the nature thereof, St Thomas of Aquinas (c.1225-1274) stated;

“..Now the same thing cannot at the same time be both actually x and potentially x, though it can be actually x and potentially y: the actually hot cannot at the same time be potentially hot though it can be potentially cold. Consequently, a thing in process of change cannot itself cause that same change; it cannot change itself..”

The solitude and similarity to, (or the lack thereof) a common purpose, pushes and drives individuals to do as they see fit in line with knowledge of a common good. What is perceived to be good, or rather, to be a common end, is never always as simple as at first it seems. For discovery of the end, the mean of an individual's life, and to this end, I mean, the discovery of a purpose that is in line with a common good is the only end. As stated by John Stuart Mill;

“..To inquire how far the bad effects of this deficiency have been mitigated in practice, or

to what extent the moral beliefs of mankind have been vitiated or made uncertain by the absence of any distinct recognition of an ultimate standard, would imply a complete survey and criticism of past and present ethical doctrine. It would, however, be easy to show that whatever steadiness or consistency these moral beliefs have attained, has been mainly due to the tacit influence of a standard not recognised. Although the non-existence of an acknowledged first principle has made ethics not so much a guide as a consecration of men's actual sentiments..”

Struggle dictates that those who do not have an idea of a common good are not fit to serve outside of the stated civilization. But struggle equally states that without the same, society cannot have gradation or an idea of the levels and classes of individuals with which to measure ones' self against. Again St Thomas makes the point;

“..Now if you eliminate a cause you also eliminate its effects so that you cannot have a lost cause, nor an intermediate one, unless you have a first. Given

therefore no stop in the series of causes, and hence no first cause, there would be no intermediate causes either, and no last effect, and this would be an open mistake. One is therefore forced to suppose first cause, to which everyone gives the name ‘God’...”

The ultimate goal of any civilization is to **prevent** the end of time; to prevent the end of the very same civilization. In order to create social cohesion without impinging upon the needs and wants of any given civilian. It is an end within itself as is individual and social restitution for a life lived apart from a common end or purpose in line with a given common good. Armed or unarmed conflict is only one means to a common end, but one day may not necessarily be the **Ultimate End** with which we each fear may become us all.

The **activities** (of which Kant stated “...So act, that the rule on which thou actest would admit of being adopted as a law by all rational beings...”) of such an endeavor should and always will be the **result** carried out by an individual to such a level that the clarity and detail of this book need not delve into. The **entire world**, every colony, every living soul that is, as at present in existence, has been in existence, and will ever be in existence is just such an end. Salvation of the same is so far reaching that no worth can be placed on the same for any such reason other than the end, which would be the salvation of the world.

In acting with a common goal or aim, the individual would come to the realization that no acts, actions, words, thoughts or deeds are of any value save for the common aim of which the struggle entails. Among present conditions and circumstances, the current makeup of human knowledge, as more significant than that of any age before it is speculative with many individuals choosing to interact as they see fit. We each make decisions daily in such a manner as to place value on an ultimate goal or critically analyse our present and future endeavours based on past encounters with individuals and objects. As a result without a common goal or aim, our abilities, motives and even the reason for acting as such disappears with the onset of insignificance of thought, word or deed. Critical thought has been passed down through the ages as to the nature of morality and the basis of right and wrong. For some, religious texts point towards the right way to act, think or manoeuvre throughout the entirety of their lives. For others there is nothing more than the way of things, for others still, the future is unwritten and yet J.S.Mill once stated in his theory of Utilitarianism;

“..According to the one opinion, the principles of morals are evident a priori, requiring nothing to command assent, except that

the meaning of the terms be understood. According to the other doctrine, right and wrong as well as truth and falsehood, are questions of observation and experience. But both hold that morality must be deduced from principles; and the intuitive school affirm as strongly as the inductive, that there is a science of morals. Yet they seldom attempt to make out a list of the a priori principles which are to serve as the premises of the science..”

Speculative thought would have you believe that there is no warfare more important than that of empire (in this regard I speak of not one but all) as opposed to statecraft, the ends of the same discussion which has raged for near on thousands of years. As J.S. Mill also stated;

“..It is true that similar confusion and uncertainty, and in some cases first principles of all the sciences, not excepting that which is deemed the most certain of

them, mathematics indeed without impairing at all, the trustworthiness of the conclusions of those sciences. An apparent anomaly, the explanation of which is, that the detailed doctrines of a science are not usually deduced from, nor depend for their evidence upon, what are called its first principles. Were it not so, there would be no science more precarious insufficiently made out than algebra which derives none of its certainty from what are commonly taught to learners as its elements, since theses, as laid down by some of its most eminent teachers, are as full of fictions as English law and of mysteries as theology...”

Acts are such that an individual who has spent more than a life-time learning will interact with their given environment with a given purpose as is relative to the class of learning achieved. So someone with only a primary education would interact with the world as someone with only a primary education. But, where one were to ask of themselves what a common end were,

they may ascertain the beneficial nature of a secondary education. In so doing, they would open the doors to a tertiary education which is undoubtedly of value to composing and then completing the goals which people ascribe as common values.

Lack of a common goal, end, purpose or reason is the logical antecedent to anarchic crises as lack of an individuals’ self-worth, purpose or overall well-being take varying routes towards establishing the overall activity which in itself is subservient to the act of doing or thinking or even prior to undertaking the activity communicating the nature of the common goal. In the words of David Hume;

“..Unluckily all these positive assertions are contrary to that very experience, which is pleaded for them, nor have we any idea of self, after the manner it is here explained. Far from what impression could this idea be derived? This question ‘tis impossible to answer without a manifest contradiction and absurdity; and yet ‘tis a question, which must necessarily be answered, if we would have the idea of self pass for clear and intelligible.. It must be some one impression, that gives rise

to every real idea... All these are different, and distinguishable, and separable from each other, and may be separately considered, and may exist separately and have no need of anything to support their existence. After what manner therefore, do they belong to self; and how are they connected with it? For my part when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe anything but the perception. When my perceptions are removed for any time, as by sound sleep; so long am I insensible of myself, and may truly be said not to exist. And were all my perceptions removed by death and could I neither think, nor feel, nor see nor love, nor hate after the dissolution of my body, should be entirely

annihilated, nor do I conceive what is farther requisite to make a perfect nonentity..."

A common goal as such, is not corrupted and, can never be so, as in its purest and rawest ideological format, it is a goal that is shared by many and not by one.

An example of a common goal would be the ending of homelessness, the ending of starvation, the ending of enslavement and or death (though in the case of the latter, immortality is just a word equal to but not the actual bypassing of the annals of history).

As such the common end with which the individual would wish to ascribe their notion of allegiance and (or) dependence upon is reliant upon an identity which is in line with the aforementioned notion. For one to describe what notions or identities are of value to the common good would take up a book in itself, but suffice to say, therefore, a purpose would ascribe to the values as laid out. The only question, as David Hume continues, is therefore thus;

"..by what relations this uninterrupted progress of our thoughts is produced, when we consider the successive existence of a mind or thinking person. And here 'tis evident we must confine ourselves to resemblance and causation.... Also as memory alone acquaint us with the continuance and extent of this, succession of perceptions, 'tis to be considered, upon that account chiefly, as the source of personal identity.."

In order to ascertain what these common values, norms, procedures and behaviors' may well be, one would have to interact with the world on a par with those individuals who may well be seen to be of value not solely to the state but to history itself. On the case for the humanitarian intervention and the use of social coercion through armed military conflict, former Prime Minister Anthony Blair made an impassioned speech in Chicago in which he argued according to Coxall and Robins;

“We cannot let the evil of ethnic cleansing stand. While Blair conceded that non-interference in another country's internal affairs was an important principle of international order which we would not want to jettison too readily, he argued that principle of non-intervention must be qualified... Acts of genocide can never be a purely internal matter. The international community should be prepared to act.”

It has been stated that the ability in solitude, of any who should so wish to take education as seriously as may well be required for the future progress of one's entire family line, to read is a prerequisite to education. But to read is not the only means to an education, just as to act is not the only means to an end. To live with a purpose, whether that be the love of another person, the altruistic wish to help other people outside of the self, or to remove corruption from the individual is all a means to a common good; the Ultimate Good being a state of peace.

[Equality and freedom as a question of democracy:
A naturalised question; of peace within sovereign
landscapes]

By

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Terra autem erat inanis et vacua
And the earth was void and empty

Preface: A colony on Mars - From ashes to mortar,
dust to gunfire?

A series of essays on Freedoms in a Police State

To define an enemy, an ideal and a cause it is always easier to define the conventional image of the progenitor of ideals. I am not the ideal but I have an image of food for thought as honesty begets frank and open discussion about issues that are important. Every great leader of ideological thought from Ernesto 'Che' Guevara to Malcolm X, Max Weber to Karl Marx and Isaiah Berlin to name just a few had to grapple with the idea of exactly what freedom entails and how it affects the people for whom they struggled and fought for. In an age where innocence and armed struggle were used in a different manner to the modern age of technological supremacy and imperial might; an example being the reality of Remote Drones (civilian replica's being slightly less sophisticated but readily available) are controlled offshore in military

command centers. So, are the morals of every sovereign nation the morals of societal upheaval with a view to creating the same levels of freedom or the same levels of equality?

To begin with, a fairly simple question is asked of the reader, namely, “Is a more equal society a more free society?” The question becomes more complex when asked what this means to you and your family when thinking of sovereignty, power and respect, with regards to the global distribution of resources. If it is possible to have a truly global United Nations, why not a truly global Armed Response Unit stationed in every country and made up of forces that belonged to no one state. No one country is in charge of Global Disarmament, regardless of whom the honorable Secretary General of the organization is and (or) where he or she may be from. Where the stipulations in the above statement are true to democracy the question then needs to be asked, how would you define freedom I.e Does one nation, and their commander

in chief have the right to direct the course of global history of which we each play a part.

Within the borders of the United Kingdom, intrinsically the freedom of speech, the freedom of assembly, the freedom to exist and to live as individuals, as equals are not natural rights but rather a privilege many do not yet fully understand. You don't need a law to tell you that you are free, though debt and insecure work opportunities make life appear as though there is no liberty. Still it begs the question at the beginning; *'if society is more equal, as in a global society, that works together to eradicate inequality with the least possible damage to infrastructure and loss of life, is it more free or less free?'*, I coined what I assumed was an original concept, *'Centralised Decentralisation'* but on looking at the synergy sparked by the devolved

governments of the United Kingdom of Great Britain and Northern Ireland and their shared burden in the form of protecting the people with Police, serving the community through a dedicated Fire Service and healing the nation with an honest and transparent National Health Service, though not perfect, mirrored wider society in the form of Central Government and Office(s) of State as well as Decentralised and Devolved Government Office(s) paying the bill in the fight to alleviate poverty and make it a thing of the past.

I started grappling with what warfare truly had created, in the form of Refugees and homeless people on the streets. From the moment I discovered that there was potentially a collective of astronauts being trained, at this moment in time with the hopes of humanities first venture into

interplanetary colonization; creating a realised space exploration program(?). Throughout the world the media's eye projected the struggle faced by scientists and government to tackle Climate Change. Please note

*“Climate change refers to a change in the state of the climate that can be identified e.g., by using statistical tests, by changes in the mean and/or the variability of its properties, and that persists for an extended period, typically **decade(s)** or **longer**.*

Climate change may be due to natural internal processes or external force(s) such as modulations of the solar cycles, volcanic eruptions, and persistent anthropogenic changes in the composition of the atmosphere or in land use. Note that the Framework Convention on Climate Change (UNFCCC) in its Article 1, defines climate change

*as: “a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods.” The UNFCCC thus makes a distinction between climate change **attributable to human activities** altering the **atmospheric composition, and climate variability** attributable to natural causes.” i.e as the earth continues consuming fossil fuels and burning high octane hydro-carbons, gasoline for cars and planes, (the same chemicals in tobacco) the variable and dynamic weather system will continue to increase in temperature spiking askew on a graph at first and most notable in winter.*

I kept asking people in call-center's, in bus stops, in their homes and on the streets whether they

believed in the laying down of nuclear, projectile, fissile and all other manner of weaponry. Please make not that with every bomb that is fired, with every fighter jet that takes off, every plane and boat that flies or sails, the ecosystem, which has a tenacity to repair itself under ordinary conditions, is being affected as at present by the existence of humanity as an entire species. **Mandatory legislation** spelling out the **global** need for **Catalytic Converters** would in essence be able to fix part of the problem with regards to carbon monoxide from cars, but as far as planes are concerned the future may well lay in the hands of companies such as Earth Biofuels, or the potential for Electric powered vehicles.

Yet, as the seriousness and vastness of the task ahead became more real, I realised that warfare was more than just a mindset. It was the lives of civilian populations in the hands of leaders, men and women dedicated to peaceful co-existence and scientific discovery as a dream and a hope for the future.

To state that revolutions and crises in a historical sense are the natural order of societal upheaval would be an understatement in describing an instantaneous thought, a whisper and a breath of fresh air; without which social norms, the recurring themes within society, are the very questions only time will heal with millennia of potential engrained in the very dust and air we each breathe daily.

Contrary to popular thought the multi-trillion pound economy of the United Kingdom in the form of a social experiment (that is, the running of a Government Office), post Iraq and Afghanistan, far from being the richest state, as is commonly thought to be the case, struggled to balance the books on anything outside of Healthcare, Gross Domestic Product versus the Gross National Product of the economy reflecting Education and years of tireless work and toil from a hard working civil service staff.

War had yet again overshadowed history and the Obama led Change had aided the office(s) of David Cameron the United Kingdom's Prime Minister and Angela Merkhel the German Chancellor in alternate forms.

What rendered the argument a more readily open dialogue between nations that were once enemies (in the example of Russia and the United States or Great Britain and India) was what promoted the very things every member including you within global citizenship should be fighting for, democracy, with a view to alleviating inequality for all not just those at the top or those at the bottom, and creating a lasting peace.

In 1914 the First World War began, as what I can only assume many honorable souls would have seen as a threat to the peace and stability of the nation, if not the world. A complex series of events that led to the bitter realisation that a hundred years later would be immortalised as a not too distant memory of what could easily have been and what led to the deaths of millions of soldiers and equally the holocaust; the same lived in the hearts and minds of the western world, whilst the brutality of the war in the middle east highlighted the need for peace with civilian populations being attacked most recently in Kenya and in Paris within days of each other.

There should never be any doubt as to the fact that warfare is **brutal, bloody and shocking**; have no doubt, at this moment in time there is an enemy in the shadows. Many, if not all who are reading this book will have a working knowledge, thanks to the media and film industries as well as the online availability of what impact loss of life within armed service has and potentially can have on those who are left traumatised after war; including the civilian population.

Even though the true cost of continued warfare can be seen both in the hearts and minds of the public, the soldiers, the politicians and leaders of wars as well as the families of those individuals who are lucky enough to have survived international altercations; the ex-servicemen and women are the true heroes of every war, for it is better to have lived for something, than to have died for nothing, fighting against an unknown enemy.

An honest, frank and global multi-lateral communication on the parties of all sides within the strategic lens of those who are fighting for the realised potential of humanity, for a planet without the need for further warfare and bloodshed (for example, Neil Armstrong, Buzz Aldrin, the entire Apollo mission staff, the International Space Station crews and those in Mission Control serving the interests of humanity and history). Global Disarmament since the Nuclear Non-Proliferation Treaty has taken on leaps and bounds, presently becoming a forgotten and overshadowed dream of the public but, is it a forgotten dream of the Presidents and Prime Ministers of a bygone era of reform and change.

The need for an intensified battle of attrition both on the news, increased racial profiling, as well as the onset of religious hatred, bias and bigotry throughout the world which has either led to the course of history diverting from the dreams of men such as Nelson Mandela, Martin Luther King and Mohandas “Mahatma” Ghandi as well as the founding fathers of modern British political thought, Charlie Chaplin (see the final speech by the Jewish Barber in the place of the dictator Hynkel, dictator of Tomania in the movie O Grande Dictator).

Adolf Hitler, the former German Chancellor and leader of the Nationalist Socialist Party or Nazi's as they are commonly known was without a doubt the progenitor of modern warfare and the totalitarian state with almost every sovereign nation involved in some form of armed conflict over the last century. The world is at war with itself, humanity is at war with itself, yet the world has not always been this way. So why ascribe to the dictation of someone who believes in peace as the only alternative to a world facing Climate Change as one potential future once overflowing with abundance and beauty? The ferocity with which the speed of operations has increased in recent years can only be viewed through the strategic lens of the horrifying statistics and genuine relative loss of life in comparable operations, Vietnam in comparison to the

Conquistadors invading South America. Current global counter-terrorism infrastructures operating both covertly and within the public eye have highlighted the modern preoccupation within the public sphere for war, struggle and strife having its roots engrained in the annals of history, going as far back as human beings have been at war with 'the enemy'. To say the true enemy is the tobacco industry or the major industries that create weaponry (though at this moment it defends me) nonetheless is the reason we are unable to focus on the social issues at hand. Dedicated fiscal arrangements designed to move society as a whole forward in the form of restructuring loans from the International Monetary Fund or even World Bank aid in keeping sovereign states both new and old shackled to capitalism as a socio-econometric

system that allows and increases poverty. At present there is an enemy, though mainstream media would have you believe that there is such a thing as heroes, with emphasis on the unknown role of an enemy. But the real enemy is the poverty we all allow to exist; the bigotry in our hearts, the hatred and ill will created by sexism and isolation. This is the sickness inhabiting humanity; it is the double standard in the eyes of what people seek, an ideal. The role of an enemy within any given culture denotes that one side has a supremacy over another without taking into account the actual human cost of warfare.

Dictatorships are a form of corruption as are terrorist attacks on any population, civilian or otherwise (The Taliban, Eta, Isis in recent history to name but a few). The rogue nations and rogue states Hilary Clinton used to talk about with David Milliband have made civilian populations into a tool for warfare, not combatting states, but individual combatants with civilian populations showing increasingly skewed views of each constituent ethnic grouping. These are paralleled but not equal in intensity to the incursions on the international field of Russian forces in Georgia, the attacks on the World Trade Centre Towers, the bombings in London, Spain, India, Kenya, Libya, Iraq, Afghanistan, violence in Rwanda or the atrocities of the 4th of June 1989 within Tiananmin Square, where over a thousand student protestors in China

mirrored the less bloody in brutality of the protests in Tahir Square in Gaza as well as the Occupy Movement which were not equaled in loss of life, yet still culturally and socially significant in overall effect as struggles against oppression. So the matter of the fact is, we as a species on this planet are at war with something whether it is terminal illnesses such as Crones Disease, Motor Neuron Disease Cancer or Human Immune Virus/Auto-Immune Deficiency Syndrome, or whether it is terrorism, poverty, the price index of shares or economic hardship on state benefits. The protests were the voice of the people, at times of revolutionary, social, cultural and economic upheaval whereby the tabloid media, especially within British and American culture were more than able to keep the public involved as well as informed with a view to

aiding nations and foreign nationals. From South Africa, to Northern Ireland, the Falklands to Iraq, Afghanistan and more recently Syria through the use of tactical espionage glorified within the mainstream media along with governmental rule under the auspices of more than extreme fundamental ideological conditioning have become the norm. Warfare and the idea of patriotism have been warped through the use of propaganda such as an honorable individual or team of individuals fighting against a corrupt system of elite trained *enemies*, as seen in stories loosely based on real life events such as those seen with characters such as *James Bond* and Jason Bourne of the *Bourne Trilogy*, as well as less realistic (though thankfully I have no first hand evidence, having had very little experience within a military capacity) as a

conceptual framework for ongoing operations with which children have been steadily growing accustomed. For decades the highlighted fact that there is a clear and present danger that, where a pooling together of intellectual might in the interests of national and international peace, rather than a show of strength through armed conflict more than denotes the order with which solving the same crisis faced by the population of civilised society is clearly the battlefield we each face on a global scale. Will we each be able to view the crisis faced by the world with fresh insight on political, economic, scientific and religious as well as cultural levels without the dogmatic viewpoint of bias. The world is still young, but the human race and its existence in light of this is younger still; when you look at the sun, the moon, stars ask yourself “is a

more equal society a more free society” in light of the existence of eternity and the ripples of history.

At the time of writing, the author was aged thirty-two, understood warfare feared all the more so for all children of whom from an early age may have been exposed to the harsh truth of guns and violence. Someone teach them anything and everything to the point of indoctrinating them with bedtime stories filled with time travel, space and quantum particles and wormholes, all of this in the hopes that one day they would grow to love the peace they had been raised in.

Freedoms in a Prison State - Beyond the Prison Cell

The answer is simple but the question it provides is not so. Trust is a two way street, and requires a constant and open channel of dialogue on multiple tiers of society and equally within the political classes. Dissemination of anti-corruption is not just the role of delegates from international frontiers but equally the future of the planet. *If not now, then when; if not you then who?*

There is only a limited level of infrastructure in the form of capacity building within the globalised nature of inequality as far as law documents centred on progressive rehabilitation is concerned. An overburdened prison service that is directly taxed and liable to the public(s) or the institutions that fund governments nationally and internationally is limited by the very word rehabilitation; namely in this regard I am speaking directly with regards to rehabilitation within the community. Whilst it is true that there is a limited level of expansion and investment within rehabilitation services, education is the key to allowing rehabilitation to take its course. For the worst offenders a series of psychological and psychometric tests in order to allow for the individual to be assessed for further access to educational attainment and re-evaluation with a view to rehabilitation in light of recent events (in this case I am speaking of specific individuals who suffer as a result of a lack of human rights within the rehabilitation services); environmental,

social and psychological factors affect their well-being and the make-up of their realised self in light of the gravity of the situation they find themselves in. That is to say, as a child a person may have gone through a lot of psychologically damaging instances of violence or worse and having been left with the scars of the same mentally, they would be unable to differentiate between reality and the realisation that their actions are damaging to the community around them. Whilst this is not an excuse as to the reasons why an individual is able to continue to violate the terms and conditions of their release into the community, where there is a potential to increase the rehabilitation of an individual through an understanding of exactly why their crime is of offence to others and why it is in need of not solely a deterrent to limit the ability of an individual to commit the same crimes, but rather, a new role for rehabilitation. Countless man-hours and taxpayers money can be saved where an individual is able to be reintegrated pre/post rehabilitation into the community with a view to an end to re-offending. A hypothetical example of which follows; imagine a person is released on bail for drunk driving and the root cause of the social problems they face are not assessed or even attacked, there is no reason (where the person has car keys) for that same person not to re-offend. But where the person is given a complete psychological overhaul in the form of alcohol and (or) substance misuse support along with direct training as to how to deal with the issues that may well have led to their misuse of substances to the point where it has become an issue for the entire

community, it would be of value to the individual and the community as a whole.

Where the individual has no value for themselves or for others, they would see the world with only the eyes of an offender, where they are ostracised and in the end feel that they would be better served within a community rehabilitation centre or prison. But where they were provided a supportive and encouraging environment, not because they had a bad life, but because the circumstance which caused them to offend in the first place may not necessary have been innate (think nature versus nurture in the sense that if you are told constantly that you are bad and {or} evil for doing something, and then society tells you that it is of value to be bad through the media and or glorification of weaponry or other outlying sources, you will eventually assume a role in which you feel that you might attune to societal acceptance or, equally reject society as a whole and choose to adopt a persona that allows for the individual acceptance of specific norms and an innate rationale such as 'it is good to be bad' because 'good guys end up last'). But the idea is more complex than simply thinking of someone who drink drives or someone who occasionally shoplifts from their local Tesco or a corner-shop. What if you were to put the responsibility of policing the streets in the hands of the general public with a view to allowing the police themselves to become members of the citizenry (rather than shadowing and criminalising anyone who didn't have a badge) but rather if everyone had

a role that allowed for the protection and prevention of crime, there would be a limitation to the nature of the types of crimes people would undergo. Drugs and substance misuse are a foregone conclusion in a society that only values addiction and craves the next big thing in the form of substances, where the culture is to glorify the very same addictive substances. But where people are able to see the damage they do not just to their own bodies but the bodies of those around them, the issue becomes one not solely of harming the self but harming the community. When an individual is then put in a situation where they are forced to protect those around themselves from harm, the onus is on a cohesive infrastructure designed to protect the very same from harm. So how do you get to the point where the working classes work for one another, just as the upper classes work for one another, but rather integrate each other into a cohesive and communicative dialogue that protects and supports one another? You have to start with the human element, putting the love back into the community through and by any means possible. That is to say, rather than simply talking about it, Doctors must show actual beside compassion for those in need. Rather than just exhibiting symptoms of care, professionals must actually care about the situation they find themselves and those they are caring for in. But it can't just stop there; everyone is responsible for everyone else's safety but when protecting others becomes a dangerous thing, that would be where to draw the line.

Indana Simonde

The State we are in

From Armistice to Empire

Indana Simonde

For my family

A series of essays on Freedoms in a Police State

“...When the majority were the slaves of the few the people opposed the leaders of the state. When the strife was severe, and the opposition of long standing, both sides agreed to give power to Solon as mediator, and entrusted the state to him...”

Aristotle – The politics and constitution of Athens

The health of a nation

John Pitcairn Mackintosh, one of the founding fathers of Scottish Devolution, former Professor in Politics and Member of Parliament for Berwick and East Lothian once stated;

“It is typically British to imagine that it is possible to reform local government – or any institution – without first being clear about its purpose, without first setting the value judgements and working out the objectives for the reformed institutions...”

As a means to creating what now is the Scottish Parliament with associated devolved powers. W.J. Stankiewicz, former Professor in Political Science at the University of British Columbia furthered the argument by pointing out that;

“The problem of ‘crisis’ is also institutional in the sense that many inadequacies and failures of the present system can be expressed in terms of

institutional practice.”

Sir Richard Clarke, permanent secretary of the Minister of Aviation and technology (1966-70) equally wrote whilst talking about pressure groups lobbying the government in the changing political and social environment within 1970s British politics;

“..Those groups which wanted new laws (which had been the usual objective in the nineteenth century) would go to Whitehall if what was wanted arose out of existing policies; that is if the matter was not highly controversial. On the other hand, if the proposal was in this category, then the pressure group could not deal directly with government departments. It had to turn to open advocacy of its case through the media, trying to reach the public and MPs. Those groups whose sole or main objective was a ‘cause’ requiring legislation clearly still had to try and influence parliament, particularly if it was an issue on which the parties were not

committed such as penal reform or the abortion laws... Other bodies, such as the British Medical Association and the National Union of Teachers do not have quite such a legal right to consultation, though it is unthinkable that anything should be done about the Health Service or about Education without the views of the BMA or the NUT being obtained. The same is true of the representatives of industry and the TUC..."

In his book 'The Nicomachean Ethics' Aristotle attempted to create a tapestry of intellectual thought that has steadily become the hallmark of excellence. From education to Healthcare, from constitutional reform to art and science, the rules and norms he attempted to establish in order to define a strong and institutionally rich culture within constitutional political science was and always will be cherished as powerful, measured and striking.

The *end* of any activity, institution or government as I, a lay person and member of the public in the eyes of government, understand is to further the states interests and to promote and increase the wealth or

strength of the state regardless of whether particular socio-economic infrastructures are taken into account. Namely in this regard, I am speaking of the diverse nature of intellectual thought put forward through ideologies such as Capitalism in comparison to the diverging trends espoused through Socialism (in a Marxist as opposed to Nationalist manner) or Communism.

Aristotle pointed towards the ends of any social or political activities and their associated endeavors in the creation thereof, being by far greater in the overall good with which they create. When you think of modern society, modern life as portrayed through mainstream media's strategic lenses, knowledge of the ethical reasoning, morality and judgement can at times appear to be missing when the case is the opposite to this conclusion. Human knowledge from the likes of St Thomas of Aquinas, David Hume, Kant, Rousseau and John Stuart Mill or John Locke to name but a few great thinkers portrays a level of morality, decency and ethical understanding of the way civilised individuals lived, worked and enjoyed or were deprived of their rights to their associated humanity. From an understanding of the nature of the will of mankind through to the identification of the self and the nature of any omnipresent being collectively in charge of an individuals' soul, mind and body of which the health of an individual is characterised.

From my childhood and journey into maturity,

experiential life lessons and learning have forced me to realise that though the better nature and character of an individual may well be showcased in their actions and behaviours, beliefs and ascribed social norms, they may not necessarily have the best interests of every member of the populous at hand. Venture capitalism over altruism has left a planet scarred with scorch marks the likes of which are the wounds on the planet, unsealing and eating up the soul of the same in a manner of which none can dispute or comprehend the nature of the overall good. An example or two of which include the nature of the inequality of mankind, noted in homeless people in every nation on the face of planet or people forced into or choosing sexual slavery in the interests of feeding their families.

Human rights have been removed from every man woman and child on the planet within the last century of which, never more so than now, they have been required as a prerequisite to the pace and change of modern life and living. If Aristotle or Marx were alive would they look at the world as a 'holistic front' in which the war for the supreme good would be waged between citizens of every nation; between the civilian populations of every business, home and political infrastructure. The conclusion, in my uneducated eyes would be that despite the world being in a midst of a Global World War of the likes no generation before it has seen before, there is good in everyone and every man, woman and child can in one way or more than one

redeem themselves to the better nature of others, that is the community around them.

I was lucky to be raised in what could well be classed as the first state to lay down armaments at the behest of the democratic public and the request of the police; of which I believe is the reason I genuinely believe in the two words I have never more so felt the urgency to share with the world. **Global Disarmament** (that is the laying down of all armaments, be they nuclear, projectile, fissile or otherwise in the interests of salvation, not solely for an individual person or group of people(s), but rather in the interests of the entire world). Mass starvation in Africa and Asia, with refugees filtering from war torn countries such as Syria and Afghanistan, global ethnic cleansing and the vying powers of world superpowers and elites in the name of freedoms, which are being eroded in order to protect the very thing soldiers have fought and laid their soles down for.

I, as an Afro-Scot (a Zambian by birth, but a Briton none the less) asked myself one of the most difficult questions I have ever grappled with, as I travelled on a bus using public transportation "*what if it's true? What if the Nazi's (that is the nationalist socialist party of the former Germany of 1914) actually won the war?*" Adolf Hitler died, but with him, a legacy in the form of organisations such as Mercedes, Volkswagen and Armani and principles such as *ad nauseum* (repetitive reuse of an idea) live on as symbols to the world of a

regime that, whilst it must never be forgotten, must be forgiven.

On travelling to Israel, namely Jerusalem, I found that upon entering the nation I was hit with a barrage of questions as a foreigner. As with the United States, we each of us live in fear of national and global terrorism, but equally like the young father who lost his partner in the Paris terror attacks of 2015, we must not live in fear of our lives and the reasons we live. Freedom and Human rights are a mindset, they are not at present inalienable to all but they are provided through the struggles of those who fought and died so that we could live.

The answer to the above thoughtful/thoughtless question, I fear. Due to national and international racism glorified, if not deified over recent years from every nation on a monumental level has pointed towards my greatest fear and worst nightmare being realised. The world, whether armed or armless is fighting something or someone (George Bush's War on Terror; The Labour Parties war on Drugs; the "Make Poverty History's" war on social inequality and the United Nation, World Health Organisation and Western Governments wars on specific ideological thought). The cures for H.I.V/Aids and Cancer, both of which have taken their toll out on my family as with the world at large have left me asking a simple few questions, which for many may be too much. If living in peace is preferable to a lifetime of fear from Racial Profiling, a

lack of social and cultural identity, social isolation and a lack of positive ideology, I would prefer solitude and peace to the constancy of misery. But the very fact that I am unable to share the level of peace I have in writing with the world is the very misery I struggle with on a day to day basis. And so to the supreme good as noted by Michael Young in his book 'Labours Plan for Plenty;

"It is no digression to discuss at this point the significance of the atom bomb, which has made it every government's first duty to stand behind U.N.O. After Hiroshima (and after the warnings about bacteriological and other new and terrible methods of warfare) it is also necessary to be far more ambitious about U.N.O. than any pre-war Government was about the League. As Mr Bevin said on August 16th, 1945, to the Executive Committee of the United Nations Preparatory Commission; "We are so near to its invention at the moment that it is almost impossible to assess the effects of the atomic bomb on the

organisation of security, but I suggest that in the whole security sphere a great many of our previous preconceptions... will have to be radically revised. Perhaps weapons of war will shortly become so horrible and so dangerous that they will never be used, owing to the danger to everybody””

Since the abolishment of slavery has come in sight (make note again to sexual trafficking) I thought I would note a few words from J.B.S Haldane’s 1934 book *‘the inequality of man’* on science and the scientific manner with which humanity can apply to creating and establishing a long lasting peace on Earth our first and hopefully not our last shared home.

“It can gradually spread among humanity as a whole the point of view that prevails among research workers, and has enabled a few thousand men and a few dozen women to create the science on which modern civilization rests. For if we are to control our own and one another’s actions as we are learning to control nature,

the scientific point of view must come out of the laboratory and be applied to the events of daily life. It is foolish to think that the outlook which has already revolutionized industry, agriculture, war and medicine will prove useless when applied to the family the nation, or the human race... The solar system turns out to be a group of bodies rather small in comparison with many of their neighbours, and executing their movements according to simple and easily intelligible laws... the enemies of science alternately abuse its exponents for being deaf to moral considerations for interfering in ethical problems which do not concern them... Jesus did not take this view. When asked concerning a man born blind, ‘Who did sin, this man, or his parents, that he was born blind?... the same thing is true of insulin. The worst sufferers from diabetes

can regain full health and keep it indefinitely by two or three daily injections... One of the necessary pre-requisites is adequate biological teaching in schools. In an agricultural community this would be possible by a study of agricultural plants and animals... through the study of human anatomy and physiology.. For reasons such as these the educational preliminaries to a scientific point of view will meet with the most formidable resistances, largely unconscious."

I.I thought I would end the discussion with an number of edited email (edits highlighted in bold) provided to the Labour party as a question of what makes this particular nation (or any nation) great. If you have the time, please use your constitutional right to a democratic voice as we all have the ability to do something amazing for our neighbours. *..there is a growing need to stem the onslaught of Prostitution both legal and (or) illegal in this country. The United Kingdom may have divided borders but it is still viewed by many as a nation of morals and as a unified whole. I was wondering whether you might find out in the interests of civil and political if not humanitarian conceptual thought where there might be an end to prostitution on all levels. I understand that men as well as women have been affected by the blight of (so called sauna's). A greater level of legislation is required in order to remove the*

*need for sauna's irrespective of the economic value of having a direct link to the very nature of the corruption of "consenting" adults who may do as they wish in any regard. There are a number of these sauna's both local and national across the United Kingdom, some of which are only a stone's throw from the parliament(s) of some of the country's leaders in thought. Hope and the need for help, support and (or) rehabilitation for the women who are affected by this is a necessity. In Edinburgh, the police and the local councils have attempted to legislate for this but as a parent I wished only for my kids to grow up without an understanding or working knowledge of what the inside of a sauna looks like. As such I as a **former** student have been grappling with an understanding of what equality, freedom and democracy **are**. Does that mean that feminism as an example of equality is affected with every waking second by the people who work in the sauna'? Does that mean*

*that freedom is limited by the very people who work in the sauna's :- men, women and potentially children? (Who may have travelled overseas as a result in order to work in this country). I wrote to the United Nations asking them to do **anything** about the sauna's; and to this date nothing has become evident. I am writing now to you. **Some people** I know last Christmas travelled to **The Jungle in Calais** as **volunteers** in order to help Syrian Refugee's. Should they (you) choose to integrate Syrian Refugee's I would ask this one question of you and please note it is not a judgement but rather a **rhetorical** statement.*

*"What makes Scotland, England, Wales or Northern Ireland so great that patriotic soldiers would fight and die for an ideal?" and in answering the question, please feel free to ask yourself why I as an individual in the public might ask of you something that needs no answer. Imagine it was your son, or daughter working in a brothel and then ask why wars are being fought and climate change is not a public discussion that is under way **globally**."*

II. I am sorry to bother you or waste your time. I am grateful for your recent reply and thought I'd quickly ask some questions that might be helpful for current or future discussion in parliament. If not then thank you for taking the time to read this.

1. Should smoking in your eyes and on a party wide level be banned completely in light of the potential effects to sperm, as per government warnings? I fear my children will struggle as much as I have in trying to give up and thought I'd note that on occasions I have met and spoken to people who were new smokers starting as early as 10/11 or younger in Scotland and who still to this day are, as well as furthering Ischemia { ischaemia or ischæmia [a] (/ɪ'ski:miə/), is a restriction in blood supply to tissues, causing a shortage of oxygen and glucose needed for cellular metabolism (to keep tissue alive). Ischemia is generally caused by problems with blood vessels, with resultant damage to or dysfunction of tissue.} leading to heart attacks which continue to be a major issue in the quest for a healthier nation [and] how will the Labour party address this issue in light of the constant strain on police time/effort/manpower and budget(ing) to stem the onslaught of further tides of heroin or liquid ecstasy to British shores (with regards to drugs such as tobacco and alcohol being the true gateway drugs and in many cases indicators of

future inactivity along with peer pressure in modern schools)? I.e as with everything, is it enforceable and democratic to put it to a public vote or create a private members bill (?)

2. Development and DfID - what role will Scottish Labour play with regards to fighting George Osbournes reduced budget for aid in 2019/20 (in light of reduced tax cuts)?

3. Are gas and electricity bills for low income families a priority to the government solely in the winter as with reductions in inflation for basics such as food and clothing budgets for single income households?

4. In Edinburgh how is "investing capital" going to promote long term unemployed people and students into work? E.g Would a mandatory work or apprenticeship initiative that gives university graduates a top up and low income families help with the cost of further or vocational education, be of value to those without the funding or opportunity - especially the over 25-30+ age grouping?

5. What aid or support can the government/party provide to individuals in private rented accommodation (namely those on low incomes and potentially the homeless {in this regard I refer to PSL or Private Sector Leasing for short assured tenancies}) so as to aid and support them further into social housing?

6. Can more be done to improve the image of mental health awareness in deaf children (predominantly primary school age) so as not to be so heavily reliant on charities such as the

National Deaf Children's Society or NDCS - not to detract from the hard work they do but on finding out that young school pupils have to be taught separately at times and receive specialist treatment (if they - the students - can be taught as equals in a positive and supportive environment, equals amongst their peers, surely that would be a greater confidence boost)

7. Is there any more support the government can provide to the tertiary sector (charities working specifically with terminal illnesses on the cancer spectrum such as Macmillan Care or Waverly Solas Care Trust) and can more be done internationally to aid in the development of further respite care or the founding of a cure.

8. How will the proposed measures relating to ending driver controlled cars on British roads affect Scotland's car industry with regards to current cars on roads, climate policy in light of the Paris Agreement and various UNFCCC corrections with regards to anthropocentric effects on climate change (please see question 1) and equally how will the developing world be involved in this process?

9. Could an initiative that see's Scottish public transport become free to all members of society (not just concessionary members and pensioners) ever become a reality with a view to creating wider use of public transport.

10. CFSP - what is Scotland's role in keeping or extricating itself with regards to the common security and foreign policy of Europe (in light of "the EURO FIGHTER" defense project a few

years ago) as far as party commitments will allow?

Yours sincerely,

Indana Simonde

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